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## Helping Helps Those Who Help: Well-being and Volunteering Status in College Students

MacKenzie Trupp

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### Author's Note

This research study would not be possible without the help of Nicole Davis for organizing participant access, Jessica Mattox for coding data and Dr. Ruth Williams for her guidance.

## Abstract

The purpose of this study was to examine the relationship of long-term volunteering and well-being, as past research found a positive relationship between short-term volunteering and well-being. This study used a descriptive-comparative-correlational design via survey methodology. The *Volunteering and Well-being Questionnaire* was administered to ( $n = 82$ ) participants who were accessed through convenience sampling at a university in the Southern United States. As predicted, those who had volunteered long-term (student missionaries) and those planning on long-term volunteering showed significantly higher levels of intrinsic religiosity than those who occasionally volunteered. The occasional volunteer group showed significantly higher levels of extrinsic religiosity. Similarly, the occasional volunteer group had the highest level of anxiety and perfectionism, though results were inconclusive. Within the long-term volunteer group, a significant strong inverse correlation was found between intrinsic and extrinsic life aspirations. Those who had volunteered long-term had more well-being than those who had not. Limitations and agendas for future research are discussed.

*Key terms:* volunteering, community service, service learning, depression, mental health, well-being, impacts, effects, perfectionism, life aspirations, religiosity and benefits.

Helping Helps Those Who Help: Well-being and Volunteering Status in College Students

Annually, 63 million people in the United States participate in volunteer work (Son & Wilson, 2012). Volunteering has seen an increase in popularity in recent years. Its nascence was when Benjamin Franklin enlisted young men as the first American volunteer firefighters in 1736 (Clemmitt, 2012). Since then, volunteering has provided a much needed work force (Black & Living, 2004). This tradition of volunteering is being tapped into by Southern Adventist University's Student Missions, a long-term volunteering program that sends university students around the world. Recent empirical research shows not only does the recipient of volunteer services receive benefits, in addition, volunteering has a positive impact on the volunteer (Black & Living, 2004; Moore & Allen, 1996). Volunteering is the act of sacrificing personal resources to benefit others (Li & Ferraro, 2005). For this reason, volunteering has been explored as a positive public health intervention by many including Jenkinson et al. (2013), and has become a mandatory part of many education programs (Helms, 2013).

A review of the literature describes the empirical knowledge base concerning the well-being of volunteers. Well-being has many aspects, therefore in this study, well-being is defined as the absences of maladaptive characteristics including anxiety, perfectionism, and extrinsic life aspirations. The review of literature utilized for this study was accessed through PsychARTICALS, PsychBooks, and EBSCO. The key words used to gather relevant information included: volunteering, community service, service learning, depression, mental health, well-being, impacts, effects, perfectionism, life aspirations, religiosity and benefits.

### **Volunteering, Community Service and Service Learning**

Volunteering has been defined as participation in any work, formal or informal, that benefits others (Li & Ferraro, 2005) where there is no expectation of compensation (Kim, 2005).

This prosocial behavior involves personal sacrifice for the volunteer including time or financial resources (Black & Living, 2004). Like volunteerism, service learning requires the sacrifice of participants but because it is a mandated activity it also must be viewed through the lens of a required community service. Community service is specifically providing work or resources that will benefit the community, not just an individual or a small group. Thus, service learning is performed to better the community and the service learner. Because of this twofold benefit, it has become a required component of many educational systems (Helms, 2013).

In contrast to Black and Living's (2004) definition of volunteering, Wilson (2000) names those who choose to work in low income jobs motivated to help others as "quasi-volunteers" (Wilson, 2000). Such individuals are still sustaining personal sacrifice for the betterment of others and, therefore, are similar to volunteer status. Student missionaries fit this quasi-volunteer status and are the focus of this study.

### **Well-being and Volunteering**

In previous research, well-being as a variable was defined in part by measuring for variables such as depression, anxiety, life-satisfaction, self-actualization, and social support. Volunteering has positive impacts on the volunteer; it is a protective measure against depression (Li & Ferraro, 2005), increases personal development, self-reflection, emotional well-being, social support, and buffers against negative effects (Black & Living, 2004). It is unclear whether volunteers acquire improved well-being over a period of participation or if their good well-being is a mediating factor.

**Religiosity.** Religiosity is a significant factor in well-being. The act of searching for transcendence and personal betterment shifts one's view from the trivial to what is more important. Religiosity has been seen in two parts: intrinsic and extrinsic. Christians believe that

one must lose the world to gain one's soul. This is an example of an intrinsic religious orientation. Contrasting this, extrinsic religiosity consists of being religious for social approval or gain. Extrinsic religiosity has not been shown to correlate with health and well-being like intrinsic religiosity (Steffen, 2014).

**Perfectionism.** Though often classified as a negative attribute, recent research has found that perfectionism can be both adaptive and maladaptive. Adaptive perfectionism is the setting of high realistic goals and positive striving, whereas maladaptive perfectionism is striving for unrealistic goals and is related to high levels of self-criticism and self-doubt. Adaptive perfectionism has been linked to well-being and several studies have found relationships between adaptive perfectionism and intrinsic religiosity, and maladaptive perfectionism and extrinsic religiosity (Steffen, 2014). Furthermore, Hewitt and Flett (1991) found that perfectionism can be classified into three distinct categories that differ in motivation and beliefs. Self-oriented perfectionists have high standards for themselves and believe that it is important to be perfect, when these perfectionists fail they are very self-critical. In contrast, others-oriented perfectionists believe that others should be perfect and achieve high goals and are accordingly critical when they fail. Lastly, socially-prescribed perfectionists believe that others think they should be perfect and believe that they are criticized when they fail.

**Life Aspirations.** Life aspirations are the goals that motivates us. Those who are attracted to fame, money, and power have extrinsic life aspirations, which are related to decreased well-being because the focus on extrinsic goals takes time away from intrinsic life aspirations. Intrinsic goals include personal growth, community contribution, and affiliation, and are related to decreased depression and anxiety (Steffen, 2014).

**Intrapersonal impacts on the volunteer.** Theoretical models suggest that community service can lead to more competence and self-esteem, a reduction of problem behaviors, and advanced cognitive and moral development (Moore & Allen, 1996). A study by Moore and Allen (1996) using a sample of 4,000 students, found that the experimental group that completed volunteer programs gained in moral development, self-acceptance, in addition to positive attitudes toward adults and the community. Participating in volunteer work increases perceived self-efficacy, self-esteem and positive affect, which enhance well-being (Kim & Pai, 2010). Volunteering is a protective factor for well-being due to the stress-buffering effect, role replacement, and consistent social interaction (Li & Ferraro, 2005). One longitudinal study determined that consistent formal volunteering is a “long-term antidote” to depression (Li & Ferraro, 2005).

There are two mechanisms that may explain this phenomenon. First, psychological resources, as volunteering provides self-esteem and self-efficacy. Thus, the volunteer becomes more self-assured which in turn boosts confidence, protecting against depression and anxiety. Secondly, drawing from Durheim’s theory of suicide, volunteering impacts social resources. Having more social contact with a wider scope of diversity among interactions increases the chance of finding social support and helpful social contacts (Musick & Wilson, 2003). Son and Wilson (2012) attribute this explanation to the fact that, when volunteering, the volunteer experiences social approval and commendation, thus buffering against depression.

**Interpersonal impacts on volunteer.** After an eight-year longitudinal study conducted by Philliber and Allen in 1992 on volunteering students, the participants were found to have 5% lower rates of failure in courses, 8% lower suspension rates, 33% lower rates of pregnancy, and 50% lower dropout rates (Moore & Allen, 1996). These statistically significant results, even after

adjusting for extraneous variables, beg the questions of why. These results show interpersonal significance. The community is affected by all the tested variables, thus volunteering is a possible intervention for areas where drop-out, suspension, and teen pregnancy are prevalent. Also supporting the positive interpersonal impact of volunteering, Wilson and Musick (2000) report that volunteering can promote improved attitudes and good citizenship.

The act of helping others brings about a sense of mastery which is known to serve as a buffer against depression (Wilson, 2000), and is related to greater well-being. Volunteering is known to be related to lower mortality rates (Pettigrew et al., 2015) because of the link to life satisfaction, happiness, self-esteem, and reduced levels of distress (Kim & Pai, 2010). In addition, those holding multiple roles have better physical and emotional health compared to those who hold fewer roles (Li & Ferraro, 2005). The social component of volunteering may lead to better social support, higher life satisfaction, and less depression (Li & Ferraro, 2005). Zycinska et al. (2008) found that volunteering had protective effects on mental health, specifically depression.

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More investigation is needed to explain the phenomena of long-term volunteering specifically in college-aged students. There are many unanswered questions as to whether volunteering is a cause of effect of good well-being. Little is known about how length of volunteering (such as volunteering as a student missionary) relates to well-being. Additionally, well-being is a large, difficult-to-define construct. The phenomena of well-being, defined as the absence of anxiety and maladaptive perfectionism, needs exploration as it relates to long-term volunteering in college students because it has been observed that instead of student missionaries having high levels of state anxiety and perfectionism, they trust in their faith to supply and guide them. Research is needed to examine whether students who participate in prolonged service trips have an intrinsic religiosity and intrinsic life aspirations before they volunteer or their experiences while volunteering influence a change.

### **Purpose of Study**

Student missionaries have been observed as having intrinsic religiosity, life aspirations, and low anxiety. Yet, there is a lack of research on the relationship between long-term volunteering and well-being. The purpose of this study is to examine the influences that long-term volunteering has on Southern Adventist University (SAU) students' well-being.

Specifically, this study focused on the relationships between volunteering status and life aspirations, religiosity, negative affect variables (anxiety and perfectionism). This study was important because more knowledge is needed to explain how long-term volunteering relates to well-being and may provide insight as to whether long-term volunteering attracts a unique population of intrinsic and adaptive individuals or if volunteering influences the development of these positive traits. There is little current knowledge on the impacts of volunteering on student missionaries (SM).

## Definition of Terms

The following terms were operationally defined for this study:

1. *Well-being* was defined as having adaptive behaviors. It will be operationalized and measured inversely by testing for anxiety and perfectionism.
2. *Anxiety* was operationalized as state anxiety and was assessed in section II of the Volunteering and Wellness Questionnaire (VWQ).
3. *Volunteering status* was assessed as past-long-term Volunteer (those who participated as a student missionary), pre-long-term Volunteer (those planning on being a student missionary), or occasional short-term volunteers in section I of the VWQ.
4. *Gender differences* were measured by self-report as either male or female in section I of the VWQ.
5. *Life Aspirations* were defined as the goals that one finds most important in life, both intrinsic and extrinsic. This was assessed in section IV of the VWQ.
6. *Academic discipline* was measured by assigning each student into the following categories, based on self-reported major in section I: Social Science, Natural Science, Humanities, and Other based on their self-report of academic major.
7. *Religiosity* was measured using the Religiosity Orientation Scale (ROS) in section III of the VWQ, measuring the level of intrinsic and extrinsic religiosity of participants.
8. *Perfectionism* was defined as self-oriented perfectionism, others-oriented perfectionism and socially prescribed perfectionism and was measured using the Multidimensional Perfectionism Scale in section V of the VWQ.

## Hypotheses

Three hypotheses guided this study.

1. Students who have participated in long-term volunteering have less anxiety compared to both those who are preparing to volunteer long-term and the normal student population.
2. Students who score higher in intrinsic religiosity will have lower levels of anxiety.
3. Those who volunteered long-term or are planning to will have high levels of intrinsic life aspirations and intrinsic religiosity compared to those who short-term volunteer occasionally.

Each of these hypotheses was tested in the null form. There was no difference in anxiety, religiosity has no relationship to anxiety, and volunteering status had no relationship to life aspirations.

## Research Questions

Five research questions were addressed in this study.

1. What is the relationship between volunteering status and perfectionism?
2. Does students' religiosity relate to their volunteering status?
3. Are there gender differences in students' well-being, measured by anxiety?
4. Is there a relationship between students' level of anxiety and their life aspirations?
5. Is there a relationship between life aspirations and academic major?

## Method

### Participants

Participants were students from a Southern Adventist University. A total of ( $n = 82$ ) participated; ( $n = 18$ ) were post-student missionaries, ( $n = 34$ ) were pre-student missionaries and ( $n = 28$ ) were occasional short-term volunteers who were part of the general student body. Due

to school requirement and the religious orientation of the university, all students are occasional short-term volunteers. Participants ranged between the ages of 18 and 26 years old and 65% of the sample was female ( $n = 53$ ). Each group was collected through convenience sampling. Specifically the post-SM group was accessed through snowballed requirement. The pre-SM group was accessed at the beginning of a student missionary preparation class. The occasional short-term volunteer group (OST) was a university sports team. The team was accessed before, during and after a team practice. The team was chosen by the researcher because of the varied academic majors, ages, and genders of the team members. Participants were treated in accordance with the Ethical Principles of Psychologists and Code of Conduct of the American Psychological Association (American Psychological Association, 2010).

## Materials

The instrument used in this study was the 99-item *Volunteering and Well-being Questionnaire* (VWQ). This compilation of surveys was administered as a paper-pencil test. Included in the VWQ, the 44-item *Multidimensional Perfectionism Scale* (Hewitt & Flett, 1990) has a Cronbach's Alpha that ranges from .74 to .89 in past research. This inventory uses a 7-point Likert scale to assess perfectionism by measuring self-oriented, others-oriented and socially prescribed perfectionism. To examine religiosity, the *Religious Orientation Scale* (ROS; Allport & Ross, 1964)—excluding the *Batson's Supplementary "End Dimension" Scales*—was used. The ROS reliability scores were two part, extrinsic religiosity has a Cronbach's Alpha in the low .70s and the intrinsic religiosity's Cronbach's Alpha is in the mid .80s. The ROS is a 20-item inventory composed of a 5-point Likert scale that measures both intrinsic (11 items) and extrinsic religiosity (9 items). To measure life aspirations, one-third of the *Aspirations Index* (AI; Kasser & Ryan, 1996) was used. Participants were only asked about the importance of each of 34

life goals. To examine the level of state anxiety that students have, four statements were included using a 5-point Likert-scale. The VWQ also included questions about population descriptives such as gender, age, academic major, and volunteering status. There were two typos in the survey that could have caused confusion for the participants. As well, the occasional volunteer group took surveys in which religiosity scale Likert scale was labeled incorrectly (strongly agree, disagree, neutral, agree, strongly agree). This error was fixed for the other two groups.

### **Design and Procedure**

This study was a descriptive-comparative-correlational design using survey methodology. The procedure was as follows: Participants were accessed in such a way that the researcher was able to collect a sample of each post-SM, pre-SM, and OST volunteer group. The post-SM group was emailed through the Student Missionary office, the pre-SM students were accessed during a student missionary training class, and the OST volunteer group was a sports team with varied academic majors, genders, and ages. All participants were asked to take the VWQ and offered desserts as an incentive. Each group was accessed separately, but interaction with each group was as similar as possible. Due to the snowball nature of recruiting, many of the post-SM participants did not receive incentive. After all data was collected, the surveys were scored, coded and entered into SPSS to be analyzed using the help of a research assistant.

### **Data Analysis**

In addition to using descriptive statistics for each variable, the relationship between the variables of religiosity, perfectionism, life aspirations, and anxiety were compared to volunteering status using a one-way ANOVA. Karl Pearson's Product Moment Correlation Coefficient was used to examine the relationships between religiosity, perfectionism, life aspirations, and anxiety.

## Results

The distribution of academic majors was not proportional. About 6% were categorized as social sciences, 38% were natural sciences, and 41% participants identified majors that fell under the other category. Most of these majors were either business or education. Sixty-five percent of participants were women, and all students ranged in age from 18-26.

### Anxiety and Volunteering Status

Participants showed moderate anxiety, with scores ranging from 4-20 (min-max), the mean was  $M = 12.04$ . The hypothesis stated that those who have participated in long-term volunteering (post-SM) would have lower levels of anxiety compared to those who were planning to long-term volunteer (pre-SM) and those who have not (OST volunteers). When compared to volunteering status, anxiety showed no statistically significant difference. A one-way ANOVA was used to examine the differences between the means of each group.  $F_{(2,77)} = 1.27, p = .287, ns$ . The post-SM group had the lowest level of anxiety ( $M = 11.06, SD = 3.07$ ), followed by pre-SM ( $M = 12.06, SD = 2.87$ ). The occasional short-term volunteer group had the highest level of anxiety ( $M = 12.64, SD = 3.87$ ). Results were inconclusive and the hypotheses were not supported. Gender differences in students' anxiety were examined using a one-way ANOVA.  $F_{(1,78)} = 2.46, p = .621, ns$ . Women had a higher mean anxiety score ( $M = 12.17$ ) compared to men ( $M = 11.79$ ) but results were inconclusive and more research is needed (see Table 5.).

### Religiosity and Volunteering Status

Participants averaged a score of  $M = 33.80$  for intrinsic religiosity on a scale with a maximum score of 55, showing moderate intrinsic religiosity. An average of  $M = 24.59$  for

extrinsic religiosity, was categorized as low-moderate due to the maximum possible score of 45. Results indicated that the post-SM group and pre-SM group showed significantly higher levels of intrinsic religiosity when compared to occasional short-term volunteer group. The relationship between students' religiosity and volunteering was calculated using a one-way ANOVA (see Table 1 for descriptives). Intrinsic religiosity:  $F_{(2,76)} = 6.33, p = .003, ss$ . Extrinsic religiosity:  $F_{(2,77)} = 3.86, p = .025, ss$ . The post-SM group had significantly higher intrinsic religiosity and significantly lower levels of extrinsic religiosity compared to the occasional short-term volunteer group.

The second hypothesis stated that those who scored higher in intrinsic religiosity would have lower levels of anxiety. Karl Pearson's Product Moment Correlation Coefficient was used to assess the relationship between intrinsic religiosity and anxiety. There was no significant relationship. [ $r = -.103, n = 79, p = .37$ ]. Thus, the hypothesis was not supported.

### **Life Aspirations and Volunteering Status**

Life aspirations were examined in both intrinsic and extrinsic orientation. For intrinsic life aspirations, participants averaged  $M = 115.30$  on a scale in which scores could range from 20-140. Extrinsic life aspirations scores averaged  $M = 49.50$  on a scale ranging from 15-105. The third hypothesis predicted that those who volunteer long-term (post-SM) would have higher levels of intrinsic life aspirations compared to those who have not been (pre-SM and OST volunteers). A one-way ANOVA was used to calculate the relationship between intrinsic life aspirations and extrinsic life aspiration and volunteering status. The occasional volunteer group showed higher levels of intrinsic and extrinsic life aspirations when compared to pre- and post-SM groups ( $F_{(2,77)} = 1.03, p = .362, ns$ )

Contradicting this finding, intrinsic and extrinsic life aspirations were found to have a significant weak inter-correlation ( $r = -.277, n = 82, p = .012$ ). A Karl Pearson's Product Moment Correlation Coefficient indicated that the relationship between intrinsic and extrinsic life aspirations showed a significant strong inverse correlation, [ $r = -.725, n = 18, p = .001$ ], for with-in the post-SM group. The correlations for both the pre-SM and occasional volunteer group were positive relationships approaching zero. These relationship indicate that the only long-term volunteer had high intrinsic life aspirations and low extrinsic life aspirations concurrently (see Table 2).

Karl Pearson's Product Moment Correlation Coefficient was used to assess the relationship between students' level of anxiety and their life aspirations. There was no significant relationship [ $r = .475, n = 80, p = .081$ ], more research is needed due to inconclusive findings. Interestingly, a significant weak correlation was found between extrinsic life aspiration and others oriented perfectionism. [ $r = .258, n = 82, p = .19$ ], meaning that there is a weak positive relationship.

### **Perfectionism and Volunteering Status**

Perfectionism was examined in three sub-variables in which scores could range between 15 - 105. Self-oriented perfectionism showed a mean score of  $M = 65.26$ . Others-oriented perfectionism had a mean of  $M = 58.52$  (see Table 3). Socially-prescribed perfectionism resulted in a mean of  $M = 48.73$ . A one-way ANOVA (see Table 4) was used to calculate the relationship between volunteering status and perfectionism. The occasional volunteer group had the highest levels of perfectionism in self-oriented, others-oriented, and socially-prescribed perfectionism. These results produce a trend but were inconclusive and more research is needed.



### **Academic Major and Volunteering Status**

A one-way ANOVA was used to calculate the relationship between Life Aspirations and academic major. Social Science was highest in both Intrinsic and Extrinsic Life Aspirations. For Intrinsic Life Aspirations, Social Science was significantly higher than all other academic majors,  $F_{(3,76)} = 3.80$ ,  $p = .048$ , *ss*.

### **Discussion**

The purpose of this study was to examine the relationship between long-term volunteering and well-being. Due to the nature of long-term volunteering, it was impractical to randomly assign groups, thus it was difficult to determine whether well-being was a function of long-term volunteering or vice-versa. To best examine the difference between volunteers and non-volunteers, the researcher designed this study to assess both students who had long-term volunteered and those who were planning to long-term volunteer. For the sake of scientific validity, the occasional short-term volunteer group was included to offer a backdrop of comparison with those who have volunteered and those who were planning to volunteer. Those who volunteered long-term were found to have more well-being compared to those students who were part of the general student body of occasional short-term volunteers. Also, those who were planning to volunteer long-term had more well-being than the occasional short-term volunteers, but they did not have as much well-being as those who had already spent time as long-term volunteers.

As predicted from past research, those who had volunteered previously had lower levels of anxiety compared with those who had not (pre-SM and OST volunteers). Results showed that anxiety was highest in the occasional volunteer group and lowest in the post-SM group, with pre-SM scoring intermediately.

It was expected that those who volunteered long-term would have higher levels of intrinsic religiosity and life aspirations due to the requirement of placing one's self last and others first, as well as the religious nature of the student missionary program. This hypothesis was partly supported. Indeed, those who volunteered long-term were found to have significantly higher levels of intrinsic religiosity when compared to the occasional short-term volunteer group.

The two categories of life aspirations yielded an interesting phenomenon of a weak inter-relationship, showing that as intrinsic aspiration increases, extrinsic decreases which would be expected. But, the short-term volunteers showed the higher levels of both intrinsic and extrinsic life aspiration compared to the two other groups, seeming to contradict the correlation. Exploration showed that only those who volunteered long-term had this inverse relationship between intrinsic and extrinsic relationships. It was theorized that the general student body, who happen to occasionally volunteer short-term, still want it all; with an average age of 20 years old, these students agreed strongly that wealth, fame, and money were important and that family, health, and connection were also important. It seems that it was not until one's motivations are tested through a trying experience like long-term volunteering that these students knew what was really important to them. Interestingly, the pre-SM group showed the highest levels of intrinsic life aspiration which can be explained by their new focus on their imminent departure to serve around the world, where post-SMs are trying to re-enter the materialistic western world.

When compared between volunteering groups, self-oriented, and others-oriented perfectionism was found to be highest in the occasional volunteer group and lowest in the pre-SM group. Though this was an unexpected result, it may be due to the pre-long-term volunteer group's focus on a year of being a student missionary, a goal for which success cannot be measured concretely. On the other hand, post-long-term volunteers are moving forward into

either further education or graduation which are both finite in their form of assessment. Socially prescribed perfectionism is the belief that others need to be perfect and when analyzed, was found to be highest in the occasional volunteer group and lowest in the pre-SM group.

### **Limitations and Weaknesses**

This study was not without weaknesses and limitations, the awareness of which will be beneficial to the next study. During recruitment of participants there was a discrepancy between groups in both the incentive and the errors in the survey. The amount of variance for this is responsible is unknown. Additionally, the sample was small and representative of a very unique group. Students at Southern Adventist University are involved in religion in a way that could differ greatly compared the typical college student, thus this study cannot attempt to generalize and describe the average. Well-being is a complicated construct that the past research has defined in countless ways. This study was limited by the variables that were tested; it would have been beneficial to test a greater number of variables that relate to well-being. The

### **Importance of Study**

This study is an important addition to the knowledge about how volunteering influences the volunteer or vice versa. Due to the mandatory requirement of volunteering at many high schools and the setting of this study, it is important for research to explore how students specifically relate to their volunteering status. Many theories have been formed on the topic of helping behavior. The results of this study support that those who volunteer long-term have more well-being than those who do not.

### **Agenda for Future Research**

The directionality of the relationship between long-term volunteering and well-being is unclear. In the future, the causality of this correlation could be determined through a longitudinal

study. It would be worth examining which theory of helping behavior is responsible, if any, for good well-being. The VWQ also needs revision to ensure that participants are not distracted by complexity in question stems or errors. It would be beneficial to gain a fourth group of participants from a secular university that consists of students who do not volunteer as well as ensure that all samples were larger and representative. This would add merit and a greater backdrop of comparison to strengthen the significance of the results found in this study.

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Table 1.

*Religiosity and volunteering status*

Volunteering Status		Intrinsic religiosity	Extrinsic religiosity
Pre-SM N = 34	Mean	34.39	24.08
	Std. Deviation	4.02	5.83
Post-SM N = 18	Mean	36.78	22.33
	Std. Deviation	6.50	6.14
OST volunteers N = 28	Mean	30.82	24.78
	Std. Deviation	6.90	6.30



Table 2.

*Life aspirations and volunteering status*

	Extrinsic life aspirations		Intrinsic life aspirations	
	Mean	Std. Dev.	Mean	Std. Dev.
Pre-SM N = 34	45.67	21.33	116.20	14.27
Post-SM N = 18	52.83	17.09	108.00	38.23
OST volunteers N = 28	50.08	22.05	118.64	25.08

Table 3.

*Descriptive Statistics of perfectionism and volunteering status*

Volunteering Status		Self-oriented perfectionism	Others-oriented perfectionism	Socially- prescribed perfectionism
Pre-SM N = 34	Mean	48.20	54.88	48.20
	Std. Deviation	12.40	15.05	12.40
Post-SM N = 18	Mean	47.56	57.89	47.56
	Std. Deviation	12.96	8.66	12.97
OST volunteers N = 28	Mean	51.25	62.96	51.25
	Std. Deviation	13.70	15.57	13.70

Table 4.

*Perfectionism one-way ANOVA*

Perfectionism	$F_{(2,77)}$	Sig.
Self-oriented	1.80	0.171
Others-Oriented	2.54	0.086
Socially-prescribed	0.59	0.556

Table 5.

*Descriptive Statistics of Anxiety*

Variable		n	<i>M</i>	<i>SD</i>
Anxiety	Pre-SM	34	12.05	2.87
	Post-SM	18	11.05	3.07
	Occasional Short-term Volunteer	28	12.64	3.87